AUM

If the soul were essentially foul, or impure, or changeable, then its liberation could not take place even through hundreds of successive births.—*Ishwara-Gîtâ.*

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LETTERS OF H. P. BLAVATSKY.[1]

X.

THE FOLLOWING letter belongs properly to an earlier part of the series. It was written from Bombay in the autumn of 1882:

"My blood is transformed into water; it oozes out and forms bags. For this I have to thank, *primo*, Bombay heat and dampness, and *secundo* my eternal irritations, bothers and troubles. I have become so nervous that the light step of Babula's bare feet gives me palpitations of the heart. I have forced Dudley (the Doctor) to tell me that I may die any moment from any kind of fright, without which I could live a year or two more. As if it were possible with the life I lead! I have twenty frights a day, not one. I have put the whole business into the hands of the Masters. M—— wants me to start at the end of September. He has sent me one of his Chelas from the Nilgiri, to take me with him. Where, I do not know exactly, but probably into some place in the Himalayas."

After this there was a long lapse in the letters, and then

[1] Copyright, 1895.

H.P.B.'s sister got a few lines from her, dating from Darjeeling, saying that she had nearly died; that she certainly would not be among the living if it had not been for the miraculous intervention of her Master, who had taken her off to the mountains and brought her back to life again by means of a few passes, when she was to all intents and purposes a corpse. Madame Jelihovsky often asked H.P.B. in after days for further particulars of this mysterious episode in her life. "How did she happen to find herself unconscious and ill in some unreachable and perfectly impassible mountains in the Himalayas? Who took her there? Where did she spend the time of her convalescence? How, again, did she return to civilization?" She always answered that firstly she could not remember everything, and secondly she was not allowed to tell everything. Madame Jelihovsky writes, however, that, if not at this time then at some earlier epoch, she is perfectly certain that H.P.B. visited Lhassa, and that she had also been to the chief religious centre of Thibet, where among several hundred Lamas lives the Teshu Lama, the spiritual head of the Buddhists, whom they consider the reïncarnation of Buddha. Madame Jelihovsky is also certain that at some time or other her sister had been in the Kuen Lun mountains. H.P.B. always told her that the two Mahâtmâs whom she knew personally were very different, both in character and in their mode of living; that the Mahâtmâ K.H. was much more accessible, and lived with his sister and nephew in Kuen Lun; that Mahâtmâ M., her personal teacher, had no fixed residence, was much more serious and stern, was always on the move, going wherever he might be most needed at the moment. The former talked and laughed at times like any ordinary person; the latter never, being very laconic. He is the older of the two.

When H.P.B. returned she was almost perfectly healthy and strong, and, to the great astonishment of the doctors, began her work again. On the seventeenth of December, 1882, H.P.B., Col. Olcott and others moved to Adyar. She wrote to Mme. Fadeef:

"It is simply delightful. What air we have here; what nights! And what marvellous quiet! No more city noises and street yells. I am sitting quietly writing, and now and then gaze over the ocean sparkling all over as if a living thing—really. I am often under the impression that the sea breathes, or that it is angry, roaring and hurling itself about in wrath. But when it is quiet and caressing there can be nothing in the world as fascinating as its beauty, especially on a moonlit night. The moon here against

the deep dark-blue sky seems twice as big and ten times brighter than your European mother-of-pearl ball. Farewell."

Her sister and niece visited her at Ostende in 1886. This is what she wrote to them soon after they left:

"I shall take myself to task now that I am alone; and instead of a restless wandering Jew I shall turn myself into a 'hermit crab,' into a petrified sea monster, stranded on the shore. I shall write and write,—my only consolation! Alas, happy are the people who can walk. What a life to be always ill—and without legs, into the bargain. . . . ."

After her great illness in Ostende in the Spring of 1887, she wrote to her sister:

"My darling, do not be frightened: once more I have disappointed the snub-nosed one.[1] Some people have pulled me through. Such wonderful things happen to me. You write, 'How can you be so careless!' As if I have caught cold through carelessness. I never rose from my armchair, never left the room, sitting as if chained to my *Secret Doctrine;* I have made everyone work at it: the Countess, Dr. Keightley, the cousin of the one you saw in Paris. He came as a delegate from London, to invite me to go there—and I put him to work! Don't you see how it was: about ten days before my illness the London Society began to call out vehemently for me— they wanted me, they said; could not do anything without me. They want to study occultism, and so burn with the desire of depriving Ostende of my beneficent presence. Before then I got heaps of imploring letters, but kept silent. Be off with you! I thought to myself, let me alone to write my book quietly. Not at all: they sent a deputation for me. Dr. Keightley tells me, 'We have taken a beautiful house with a garden, we have got everything ready for you and we shall transport you in our arms. Do be persuaded!' And so I was about to make up my mind. The Countess began packing; her intention was to pack me up first, then to go to Sweden and sell her property, in order to live with me, never leaving me—and all of a sudden I dropped down! Such is my planet of destiny, it appears. And besides, here is another wonder for you: On the 27th of March we were to start, and on the 17th I went to sleep in my armchair after dinner, without any reason. You know this never happens to me! I went into a very deep sleep, and suddenly spoke to her, as she told me afterwards, for I do not remember anything myself: 'Master says you must not go away

[1] Meaning death.

because I shall be mortally ill.' She shouted, 'What are you saying?' I awoke and also shouted with astonishment, 'What are you screaming about? What has happened?' *Tableau!* Two days after we nearly forgot all about it, when I received a letter from a certain London member, whom I never saw before in my life—Ashton Ellis, a doctor of the Westminster Dispensary, a mystic, a Wagnerian, great lover of music, still quite a young man, he also insisted on my coming for the simple reason, don't you know, of having seen me before him and having recognized me because of my portraits. I stood, he says, on the other side of the table on which he was writing, and gazed at him. I and Constance (the Countess Wachtmeister) were very much amused by his enthusiastic statement: 'My life seems strangely linked with yours,' he writes, 'with you and the Theosophical Society. I know I am bound to see you soon.' We were amused, but soon forgot all about it. Then I caught a cold in the throat, I really do not understand how, and then it grew still worse. When on the fifth day—after I had to go to bed, the Ostende doctors said there was no hope, as the poisoning of the blood had begun owing to the inaction of the kidneys, I dozing all the time and doomed to enter eternal sleep while thus dozing—the Countess remembered that this Ashton Ellis is a well-known doctor. She telegraphed to him, asking him to send her a good specialist. And lo!—this perfect stranger wires back: 'coming myself, shall arrive in the night.' Through my sleep I dimly remember someone coming into the room in the night, taking my hand and kissing it and giving me something to swallow; then he sat at the edge of my bed and started massaging my back. Just fancy, this man never went to bed during three days and three nights, rubbing and massaging me every hour. . . . ."

Further Madame Blavatsky's letter narrates that she heard some one saying her body would not be allowed to be burned, were she to die not having signed her will.

"Here," she continues, "consciousness awoke in me, struck with horror at the thought of being buried, of lying here with catholics, and not in Adyar. . . . I called out to them and said: 'Quick, quick, a lawyer,' and, would you believe it, *I got up*! Arthur Gebhard, who had just returned from America and had come here with his mother, having heard about my illness, rushed out and brought a lawyer and the American Consul, and I really don't know how I could gather so much strength:—I dictated and signed the will. . . . Having done with it, I felt I could not keep up any longer. I went back to bed saying to myself.

'Well, good bye, now I shall die.' But Ashton Ellis was positively beside himself; the whole night he massaged me and continually gave me something nasty to drink. But I had no hope, for I saw my body was grey and covered with dark yellowish-blue spots, and loosing consciousness I was bidding good bye to you all in my thoughts . . . . ."

But the cure had taken effect; she slept twenty-four hours and woke up to life again.

Concerning the same illness she writes to her aunt, Madame Fadeeff:

"*Sunday, Catholic Easter.*—My old comrade and friend, I wrote to you about my illness some ten days ago, when I was still in bed. So what reason have you to grumble at my *playing the dummy*[1] *again?* It is true, though, that I was nearly about to play the eternal dummy; once more I had a hair's breadth escape, and once more I have risen from the dead. When and how I caught cold, having never left my room,—is more than I can understand. It began with bronchitis, and ended with a complication of kidney disease. The Ostende doctors tortured me, with no result at all, robbing me of my money and nearly killing me, but I was saved by a Theosophist of ours, Dr. Ashton Ellis, who as a reward has lost a situation with good pay, having left the Westminster Dispensary without permission and having been the last nine days by my side (massaging my back) . . . When all the local doctors gave me up, Countess remembered about Ashton Ellis, whom she knew by reputation, and asked him to give some advice or to send some doctor, and he answered, he was coming personally in the night. He dropped everything and came here. And mind you, he had not so much as seen me before, knowing of me only through my work and articles. I am simply tortured with remorse, he having lost so much for my sake. At least it is well he is a bachelor. . . . He has saved me with massage, rubbing me day and night, positively taking no rest whatever. Lately he has been to London and returned yesterday, informing me that he will not leave me until I am quite recovered and intends to take me to London personally, the first warm day. Madame Gebhard is still with me; instead of spending Easter with her family, she is nursing me, as if I was a baby, and seeing that I take my medicine, whilst the Countess has gone to Sweden, being compelled to do so, in order to sell her property. In future she proposes to live with me inseparably, to look after me and to take care of me.

[1] Not writing.

And what do you say about the attachment this Ashton Ellis has shown to me! Where could a man be found, who would give up a good position and work, all in order to be free to save from death an old woman, an unknown stranger to him? . . . And everything at his own expense,—he refuses to take a penny from me, treating me, into the bargain, to some very old Bordeaux, he has unearthed from somewhere. And all this from a stranger and an Englishman, moreover. People say: the 'English are cold, the English are soulless.' Evidently not all . . . You ask whether you should send me something, whether I want something? I do not want anything, darling, except yourself. Send me yourself. We have not seen each other for a year and a half, and when shall we meet again? Maybe, never. I am going to London, and in the autumn, if I don't die by that time, I want to go to Adyar. They persistently ask for me there . . . . . Have you received our new Parisian magazine, *Le Lotus?* It is edited, as you will see on the title page, '*sous l'inspiration de H. P. Blavatsky*' (!?) What 'inspiration,' please, when I have no time to write a single word for them. . . . I have taken three subscriptions: one for you, one for Vera, and one for Katkoff. I simply adore Katkoff for his patriotism. I do not mind his not sending me any money again, God bless his soul. I deeply respect him, because he is a patriot and a brave man, speaking the truth at whatever cost! Such articles as his are a credit to Russia. I am sure that if darling uncle were still living he would find an echo of his own thoughts in them. . . . Oh, if only the Regents were hanged in Bulgaria, and Germany checkmated, I should die in peace."

MIND AS THE THEATRE OF HUMAN EVOLUTION.[1]

MENTAL evolution is not the end nor the aim of man's existence. The human Ego endowed with self-consciousness evolves through the agency of the mind. The expansion and cultivation of the mind is, therefore, a means to an end, a method and not an ultimatum. Just here lies the fallacy and the failure of nearly all our modern methods of education. Mental experiences however varied or exact are but the steps by which we rise to the delectable Mountains of Truth; but when the summit is gained

[1] Concluded from August number.

the steps by which we climbed are lost in the cloudland below, while we are merged and lost in the grandeur of the above and the beyond. The knowledge that is of most worth is not the changing experiences, nor the transitory ideas of daily life, but that which is Eternal,—the Ideals where Nature and Divinity meet and mingle, and in the final comprehension of which the conscousness of the Ego becomes universal. Its environment is now boundless space and no longer the narrow bounds of the tabernacle of flesh. Its limited and limiting ideas have evolved into Divine and Universal Ideals, and man is at one with the Over-Soul. Evolution is a meaningless jargon if it comes short of this final consummation. Theosophy teaches this supreme realization as to the destiny of Man, the goal of Humanity. That which makes it possible is the Divinity in man ever evolving toward its source. That which retards it is the selfishness in man, the bondage of the personal equation, the outgrowth of his self-consciousness which he mistakes for the end, whereas it is but the beginning of his really human evolution.

It is thus through a clear apprehension of the nature of man as a complex and composite being that he may work, if he will, intelligently toward his goal. He need not drink to the last dregs the varied experiences of his lower nature, for he may unfold the wings of his spirit and soar in the empyrien. He who is born to Divinity need not end in despair. He will never become lost or bewildered if he will follow his highest ideals. If he will relinquish self he may gain all. He that would save his life—the personal and selfish—shall lose it, but he that will lose his life for My sake—the divine and eternal—shall find it. It is thus that the Divine and inspired teachers of men voice in another form the philosophy and the science of evolution as taught in Theosophy. The truth is within our grasp and if we reject it and suffer we have only ourselves to blame.

Man will never reach perfection through intellectual evolution. Brain-culture and soul-culture are by no means synonymous, nor does intellect comprise or bound the realms of knowledge. Even if to these we add Athletics and Moral Philosophy our curriculum is by no means complete. What the Gymnasium and field are to physical development, the mind is to range and power of thought; and as the athlete emerges from the one, so does the Ego from the other, armed and equipped for the real work of life.

Brain-culture, all that usually passes for education, only clears the ground for building of character and the real evolution of the

Ego. The materials are now within reach, and real discrimination begins. Ideas are now put into action, and from the moving panorama of events, and the varied experiences of life, Ideals are at last discerned. The brain is like a mirror in which the Higher Manas is reflected. The result of this reflection is human intelligence or self-consciousness. These are the terms of the human equation, the solution of which by the mathematics of experience will solve the riddle of life. The unknown quantity is the real man, the Divine Ego. Nor is the Higher Manas the final source of Man's potentiality. Itself impersonal, and yet the source of man's personality, it still shines by a reflected light. The real Logos lies far beyond. The "light of the Logos" is Divine Compassion, and this light it is in which the Higher Manas dwells, as the lower mind is fed from the higher. It is thus we may "enter the light, but never touch the flame." The real Logos, the Atmic ray serene, the "Father in Heaven" of the Christos, dwells in impenetrable darkness in the Great Unknown and forever unknowable. Evolution is not mere expansion and the broadening of experience, it is in the highest sense an ascention; born of aspiration; guided by intuition. To perceive this is to awaken into life from the sleep of the senses. To strive toward it is the real evolution of man. To attain to it is to complete the cycle of Necessity. This is the destiny of Humanity, the real meaning of life, the journey of the human soul; and the possibility of its realization lies in the Divine origin and nature of Man.

Selfishness, greed and lust forever defeat it. Divine Compassion alone assures it, and intellect alone also can never realize this Supreme Ideal. But when intellect opens the window of the mind to the light of truth, and the Higher Manas beams like the full-orbed moon upon the field of man's conscious life, then will the Sun of Truth expand man's vision and reveal to him his Divine Nature and destiny: A child of Earth imprisoned on a star; yet at home among the constellations: A clod, a word, a beast, a man; but destined to become a God. "All that I am is the result of what I have thought;" not of the mere *process* of thinking. Mind is the Theatre; but the goal is Perfection.

J. D. Buck.

THE JEWEL WHICH HE WORE.

THE HIGH-PRIEST of the Temple, desiring to learn how and in what manner the members of the congregation regarded him and the teachings of the Wise Men (for the Wise Men preached from the texts of the Book of the Wisdom of the Ages) placed one of his most worthy servitors in the throng to work, to teach, to watch, and to report.

And this servitor was named Hiram, a man of thought and action; not despising, but with charity covering the errors of those who would learn, pointing out the Way on the Path, following the spirit rather than the material dead-letter of the law; for Hiram so regarded the World's Teachers, having faith and knowledge.

Now, among the congregation of the Temple were many seeking knowledge as one. Yet some of those who sought demanded a sign, else they would not believe, neither would they hearken to the word spoken by Hiram. Others, taking heed from the Book of the Wisdom of the Ages, and with much thought dwelling on the under meaning of the texts and discourses, said: "Here, have we not with us an upright man and worthy observer of the spirit of the precepts?" This they voiced, having meaning to the servitor, for Hiram. "The High-Priest speaketh to the congregation in the Temple one day in seven; Hiram speaketh from hour to hour, never wearying and with the voice of knowledge. Hath he not ability and action? Doth he not speak the truths as from the Teacher? Behold, he is a pupil of the High-Priest and a most worthy servitor."

And the High-Priest, observing the favor in the manner with which Hiram was received, was pleased; and he invested the servitor with a Jewel.

Now this Jewel *was* a sign. Yet those who demanded a sign as a pledge of the stewardship of the High-Priest's servitor were blinded with desire and beheld not the Jewel. For it is written:

"He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of memory, from loss of memory loss of discrimination, and from loss of discrimination loss of all."[1]

So they beheld not the Jewel, and said: "This Hiram, tho' he speaketh with the wisdom of the sages; tho' he teacheth the

[1] *Bhagavad-Gítá.*

spirit of the law, even as doth the High-Priest, is no expounder of the Very Truth, for *we* see not the Jewel as a sign. Delusion!"

And they, attenders upon the inclinations of the senses, stood aside in the Temple and would not fellowship with those who regarded Hiram, but remained in the North, wherein is darkness. For they beheld not the Jewel which he wore.

So it came to pass that Hiram, a servitor of the High-Priest, gave wisdom to the understanding; and those who received were brought to light, and *they* beheld the Jewel. Their knowledge was increased an hundredfold and that which they learned they likewise gave to others.

For the precepts were good and the teachings Truth. So, also, was Hiram a faithful pupil of the High-Priest.

WALTER BURTON, F.T.S. ["Exeter."]

NOTES ON THE BHAGAVAD-GITA.

WE ASSUME, quite justifiably, I think, that the *Bhagavad-Gîtâ* sets forth Aryan philosophy. The Aryan is white and noble in contradistinction to the black and ignoble. This book then, if Aryan, must give us a noble system of philosophy and ethics, useful not only for speculative minds but also in daily life. Whoever was the author, he, or they, compressed into a short conversation—that is, short for Indians—the essence of religion and philosophy.

The singular manner in which this conversation or lecturing or teaching came about should be first noted. It is after the very beginning of a battle, for the arrows had already begun to fly from side to side. A rain of arrows would first be thrown in before the hand-to-hand encounter began. Arjuna and Krishna are in Arjuna's great chariot. And there, between the two armies, Arjuna asks for advice and receives it through eighteen chapters. All of this has significance.

Arjuna is man or the soul struggling to the light, and while Krishna was one of the Avatars or manifestations of God among men, he is also the Higher Self. Arjuna as man in this world of sense and matter is of necessity either always in a battle or about to begin one, and is also ever in need of advice. This he can get only in a valuable way from his Higher Self. So the singular manner of placing the conversation where it is, and of beginning it as it begins, is the only way it ought to be done.

Arjuna is the man in the life his Karma has produced, and he must fight out the battle he himself invited. Arjuna's object was to regain a kingdom, and so each one of us may know that our fight is for a kingdom gainable only by individual effort and not by anyone's favor.

From the remarks by Arjuna to Krishna we can perceive that the kingdom he—like ourselves—wishes to regain is the one he had in some former age upon this planet or upon some far more ancient one. He has too much insight, too much evident soul-power and wisdom to be an Ego who only for the first, or second, or third time had visited this earth. We likewise are not new. We have been here so many times that we ought to be beginning to learn. And we have not only been here, but beyond doubt those of us who are inwardly and outwardly engaged in the Theosophical movement for the good of others, have been in a similar movement before this life.

This being so, and there being yet many more lives to come, what is the reason we should in any way be downcast? The first chapter of the Book is really not only the survey of the armies, but also the despondency of the principal person—Arjuna. He grows downcast after looking over all the regiments and seeing that he had, on both sides, friends, teachers, relatives, as well as enemies. He falters because want of knowledge prevents him from seeing that the conflict and many apparent deaths are inevitable. And Krishna then proceeds to give him the true philosophy of man and the universe so that he can either fight or refrain from fighting, whichever he sees at any time the best.

Krishna leads him gradually. He plays upon his pride by telling him that if he backs out all men will say he is the most ignoble of all cowards; then he plays upon his Hindû religious teaching, telling him that a warrior must obey the rules of his caste, and fight. He does not plunge at once into high metaphysical speculation or show him occult wonders. And herein it seems to me is a good lesson for all working Theosophists. Too many of us when trying to spread forth the theosophical teaching drag the poor Arjunas we have caught right into obscure realms where Theosophists themselves know nothing at all but terminology. Krishna's wise, practical and simple method should be followed, and much better results will be obtained. Our object is to spread theosophical philosophy as widely and quickly as possible. This cannot be done if we indulge in words and phrases far removed from daily life. What good does it do to talk about the Absolute, Parabrahm and Alaya, and to say *manas* when we

mean mind, and *kama* when desire and passion are the English equivalents? It only puzzles the new enquirer, who feels that he has to learn a new language before he will be able to do anything with Theosophy. It is a good deal easier to show that the new terms can be learned afterwards.

The first chapter having introduced the practical question of life, the second is equally practical, for it directs attention at the outset to the larger and eternal life of which each incarnation is a day or a moment. For Krishna says:

"I myself never w s not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the Lord of this mortal frame experienceth therein infancy, youth and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass."

Thus, continued *practical* existence as opposed to continued theoretical and so-called heavenly existence, and as opposed to materialistic annihilation, is declared at once. This is true immortality. The Christian Bible has no word in the original, teaching immortality such as this; and the preaching of the priests does not lean to an unselfish view of continued existence. And it is very certain that if one is fully confirmed in the knowledge of eternal life through reïncarnation he is quite unlikely to be disturbed by things that disturb other people. So at the very outset the teachings of Krishna open up a tremendous vista of life, and confer a calmness most necessary for us in the fight.

The generality of men have many and widely branching objects for mental devotion. It is a devotion to sense, or to self, or to wrong belief or to improper practice. But the follower of the *Bhagavad-Gitá* gradually comes to see that the true devotion is that which has but one object through all changes of scene, of thought, or of companionship. That object is the Self which is all in all. The Self, as object, is immovable, whereas the objects taken up by the unwise are movable and transitory.

Equal mindedness and skill in the right performance of duty are the true rules—this is yoga. This right performance of duty means the mental state, for the mere performance of an act has no moral quality in it, since even a machine may be made to perform acts usually done by men. The moral quality resides in the person inside and in his presence or absence. If a human body, asleep or devoid of a soul, raised its hand and took the life of another, that would not be a crime. And oppositely the performance of a good act is no virtue unless the person within is in

the right attitude of mind. Many an apparently good act is done from selfish, hypocritical, crafty or other wrong motives. These are only outwardly good. So we must attain to a proper state of mind, or mental devotion, in order to know how to skilfully perform our actions without doing so for the sake of the result; doing them because they ought to be done, because they are our duties.

Krishna warns Arjuna also against inactivity from a false view of the philosophy. This warning necessary then is so still. On hearing this teaching for the first time many say that it teaches inaction, sitting still, silence. And in India great numbers taking that view, retired from life and its duties, going into the caves and jungles away from men. Krishna says:—

"Firmly persisting in yoga perform thy duty."

To endeavor to follow these rules empirically, without understanding the philosophy and without making the fundamental doctrines a part of oneself, will lead to nothing but disgust and failure. Hence the philosophy must be understood. It is the philosophy of Oneness or Unity. The Supreme Self is one and includes all apparent others We delude ourselves with the idea that we are separate. We must admit that we and every other person are the Self. From this we will begin to see that we may cease to be the actor although outwardly doing every act that is right. We can cease to be the actor when we know we can withdraw ourselves from the act. Attachment to the act arises from a self-interest in the result that is to follow. It is possible for us to do these things without that self-interest, and if we are trying to follow the rule of doing our actions because they ought to be done we will at last do only that which is right to be done.

A great deal of the unhappiness of life comes from having a number of interests in results which do not come out as expected. We find people pretending to believe in Providence and to rely on the Almighty but who are continually laying down plans for those powers to follow. They are not followed, and as the poor mortal fixed his mind and heart on the result, unhappiness follows.

But there is a greater unhappiness and misery caused by acting, as is the usual way, for the sake of results. It is this that causes rebirth over and over again unendingly. It is by this that the great humdrum mass of men and women are whirled around the wheel of rebirth for ages, always suffering, because they do not know what is happening to them, and only by an accident altering the poor character of births incessantly repeated.

The mind is the actor, the person who is attached. When it

is deluded it is not able to throw off the subtle chains that bind it to reïncarnation. Having spent an incarnation in looking after results it is full of earthly impressions, and has made the outer skandhas very powerful. So when its stay in Devachan is at its end the old images, impressions and the powerful skandhas drag it back to another life. At the time of bodily death the mind is temporarily almost altered into the image of the dominant thought of life, and so is beside itself or insane by comparison with the sage and with what ought to be its proper state. Being so it is impossible for it either to prevent rebirth or to select and take up an incarnation with a definite end and work in the world in view.

The bearing of the teaching upon ethics is in my opinion very important. It gives a vital system as opposed to a mechanical one. We are to do our duty with the thought that we are acting for and as the Supreme Being, because that Being acts only by and through the creatures. If this be our real rule it would in time be impossible for us to do wrong, for constantly thinking thus we grow careful as to what acts we commit and are always clearing up our view of duty as we proceed.

On the other hand a mechanical code of ethics leads to error. It is convenient because any fixed code is more convenient to follow than the application of broad principles in brotherly spirit. Mechanical codes are conventional and for that reason they lead to hypocrisy. They have led people to mistake etiquette for morality. They cause the follower of them to unrighteously judge his neighbor who does not come up to his conventional code which is part of his ethics. It was a mechanical system of ethics that permitted and encouraged the Inquisition, and similar ethics in our later days permit men professing the highest altruism to persecute their brothers in the same way in intention. If the law and liberty of the times were not opposed they would slay and torture too.

But I have only time to touch lightly upon some of the many valuable points found in the first two chapters. If but those two chapters were preserved and the others lost, we would still have enough.

The remaining chapters deal with universal cosmical truths as well as with philosophy and ethics. They all enforce the great doctrine of unity or non-separateness. In going over them we find such references as require us to know and to believe in the Wisdom-Religion. The rise and destruction of races is given, the obscurities and darkness between evolutionary periods, the uni-

versal great destructions and the minor ones are there. Through all these the Self sits calmly looking on as the spectator, the witness, the receptacle.

Where Arjuna the Archer is, he who was taught by Krishna, with him is glory, honor, fortune and success. He who knows Arjuna knows himself.

WILLIAM BREHON.

THE NATURE AND PURPOSE OF DEVACHAN.[1]

WE HAVE called the mind an instrument of the soul, and like any instrument it may be well or ill-used, it may be under complete control or be unmanageable. It is very important to realize that the soul or real man is above the mind and that it has this power to control it. The mind has been well compared to a boat and the soul to the boatman. A good sailor will guide his boat whithersoever he wishes, but one who does not know how to manage rudder and sails is at the mercy of every tide and every wind and, drifting hither and thither, can keep no certain course. Nearly every thoughtful person realizes to some extent that the mind is an instrument; yet few fully realize that it can be *completely* controlled. Those whose chief object is the gratification of the senses come to identify themselves with the physical body and those whose life is centered in the things of the mind often identify themselves to a greater or less degree with the mind. Entire control of the mind is impossible so long as there is any identification of the soul with it.

We take hold of physical things with our hands. *i.e.*, we grasp them physically. We also take hold of things with our minds and grasp them, metaphysically, with the understanding. It was held by some of the ancient philosophers that the mind takes on the form of that to which it is applied and becomes modified thereby, *i.e.*, it becomes conformed, to a degree depending on the intensity of the thought, to the idea underlying the object of its attention. If, therefore, the mind be the subtile vesture of the soul, its form will correspond in the main to the general character of the thoughts which occupy it, and will be continually modified thereby, reäcting more slowly on the physical, external vesture until that also represents and corresponds to the inner character or thought.

[1] Continued from August number.

The mind may be made to take conscious hold of a thing, with intent and deliberately, or a thought or idea may enter and occupy the mind subtilely and almost unnoticed and become firmly established before we are well aware of its presence. Every thought is a seed, and once it has gained entrance to the mind will either begin to grow, or else remain dormant until favorable conditions shall permit its growth and ripening. If a bad thought is permitted to enter it will stay as a seed unless immediately expelled by the conscious thinking of the opposite thought, but if not expelled it will remain until later it may be aroused into activity by another thought of kindred nature, and then once again comes the opportunity of expulsion. So too good thoughts may remain unconsciously in the mind as seeds ready to give their added strength to new good thoughts. Whatever thought has been permitted to enter will at some time present itself either for rejection or to gain further strength. So long however as our minds are occupied with thoughts which are not allied to one of these latent seeds of thought and also so long as no awakening suggestion comes from without the seed will lie dormant.

Now, our actions do not spring from our occasional thoughts but from our character. We may define character as the—relatively—permanent mass of thoughts, the involuntary and unconscious bent of the mind which shows itself throughout the whole life. It is said that when a man is himself, when he is under no restraint, then his innate character is most evident. To some extent character is expressed externally in the physical form, but could we see the inner form, the mental vesture, we should find that *it* exactly represented the character in every particular. The mental vesture is the exact counterpart, in form, of the character, and the building up and changing of this vesture goes on step by step with the building up and changing of character.

But the character is not changed by a passing thought, it can be changed only by persistent thinking and by the constant endeavor to express the thought in action. Just as it is with difficulty that the ordinary child learns to play on a musical instrument or to draw, every motion requiring a conscious effort of the will; but after long practice, attention having no longer to be paid to the individual motions, the hand and the eye become trained and immediately responsive to the mind and will; so it is with modes of thought and with the practice of ethics. We may realize, whether intellectually or intuitionally, that we ought to cultivate a certain habit of thought or follow a certain line of conduct and yet at the beginning it may be almost impossible for us

to carry this out. It is however a matter of general experience that by persisting in any certain course of thought or action the difficulties gradually grow less until conscious effort is no longer needed and a habit is formed, which becomes a "second nature." But what becomes of the great mass of thoughts which in any man's life will generally show a tendency in some particular direction, but which are never persistently and consciously followed out or cultivated? What happens in the case of a man who more or less *drifts* through life, at least so far as his relation to his higher nature is concerned? What also happens in the case of a man with an intense love of art, or an intense desire to help humanity or to follow some ideal, but who is unable to carry out his desires or to accomplish save in very slight degree that which he has set his heart upon, though he may give his whole life to the work? Surely in the latter case the life is not wasted. The mind of the man who drifts is like a field into which all kinds of seeds, good and bad, flowers and weeds, are blown by the wind, but the ground of which is not cultivated or tilled. The mind of the other is like a field the soil of which needs breaking up before the seed can grow. Other parts of the field may be well tilled and other seeds be grown to flowers and fruit but in this one corner the field is barren.

In the *Bhagavad-Gîtâ* occurs this passage: "Whoso in consequence of constant meditation on any particular form thinketh upon it when quitting his mortal shape, even to that doth he go."

This gives us the key-note to the whole matter, for a man at the moment of death reviews the whole of his past life and that "particular form" which he "thinketh upon" is the dominant form of the past life, is the trend and aim—unconscious perhaps—of all his thoughts and acts. A man is *forced* to think at the moment of death that which he thought during life, he has no choice in the matter and cannot will it otherwise.

According to this philosophy then, the earth-life strikes the key-note to the life after death, that is, to the devachanic life.

The devachanic state is essentially one for the assimilation of all those thoughts and aspirations of the preceding state that relate in any way to the higher nature, and is for the transforming of these into character. Those thoughts which had been ours in earth-life and which may have remained little more than dormant seeds, or which on the other hand we may have tended carefully but yet could never bring to full perfection—all these will take root and grow in the devachanic state. They may not take deep root, or grow luxuriantly, for this depends on

the intensity of the thought and the effort exerted in its direction at the moment of death. But every thought-seed which relates to the soul will there blossom forth. For the devachanic plane is the plane of thought, of dream—but remember such dreams are real experiences, they are not *mere dreams* or idle visions—and there the soul is clothed only in the mental vesture, the garment of thought, and is no more hampered and confined in the physical vesture—it is entirely freed for the time from the earth plane.

In earth-life we spin the threads of thought and aspiration which in Devachan are woven into the inner vesture of the soul; we prepare the bricks and mortar in earth-life and in Devachan these are fitted into place and used in the edifice of thought which the soul is building for itself. So we go on spinning and weaving and building, often undoing what we have done and so having to weave and build again and again until a perfect vesture without seam, a perfect dwelling-place, is prepared for the true man, the soul.

One purpose of earth-life is to express the inner nature in the outer external act; this we cannot help doing, it is the law of our being, and as said in the *Bhagavad-Gîtâ:*

"All creatures act according to their natures; what then will restraint effect?"

The purpose of Devachan is to build up this inner nature—the character. Let us consider again the cases above mentioned; of the man ever striving to express himself in art or music, or to reach his ideal in whatever direction it may lie, but who apparently fails because his external nature and his environments are not suited to the carrying out of his ideals. In Devachan when freed entirely from the limitations of external physical life, the thought has free scope and can express itself in the thought vesture which responds immediately and coincidently with the thought. So it is said that man in Devachan achieves to the full all that he desires. This must be so. It is not unreasonable that it should be so, nor is it illusionary. Man simply rises to the plane of his ideal and has a foretaste of what he will in part some day accomplish in earth-life. I say he *will* accomplish it, maybe at first only in part, but ultimately in its perfection; for he builds this ideal into his character and nature and will act according to his nature, and if we accept the doctrine of the perfectibility of man all powers must ultimately be his. That which may now prevent the full exercise of his powers in their perfection is the other side of his nature, the lower nature which wars

ever against the higher and according to which man is also constrained to act until by *self*-restraint and devotion to the higher nature he entirely subdues the lower. In the next earth-life the devotee who has given his life to music or art will, it is held, come back with the power to express his ideal in its completeness, all other things being equal. The philanthropist, unable to carry out his plans for the good of his fellowmen though devoting all his energies to the work, will come back into conditions where his energies will find full play. This is because in Devachan the thoughts, desires and efforts of the past life have woven themselves into his character, and become part of his own nature, so that the artist, the musician or the philanthropist cannot help but express this nature in outward act. But then comes a test, the test that all who have genius, all who have great powers, must meet. Will they use these powers for self or for others, will ambition find entrance into their hearts, or will each be able to say: "When the Master reads my heart He shall find it clean utterly"?

And the man who drifts, who has no definite purpose in life, who has good thoughts at times and high resolves but does not persist in them; *his* Devachan will correspond to his life. His good thoughts and resolves will blossom and bear fruit and will mould and transform his inner vesture, but only to the extent of the thought energy and the endeavor to express them in act during life. Still his character will be to this extent modified and strengthened so that in the succeeding life there will be a greater ability to give them outer expression.

This assimilation and transformation of thought into character form, in the writer's opinion, the great purpose of Devachan. For the great majority of people, Devachan is necessary, and if the above view be a correct one it is not a state of selfishness as has been held by some, any more than it is a form of selfishness for us to digest our food so that it may give us strength to continue our work,—it is a necessity in nature.

The points we have yet to consider in connection with this subject are the so-called illusion of Devachan and the possibility of rising above the necessity of Devachan or shortening its period.

JOSEPH H. FUSSELL.

(To be concluded.)

THEOSOPHY AND CAPITAL PUNISHMENT.

FROM ignorance of the truth about man's real nature and faculties and their action and condition after bodily death, a number of evils flow. The effect of such want of knowledge is much wider than the concerns of one or several persons. Government and the administration of human justice under man-made laws will improve in proportion as there exist a greater amount of information on this all-important subject. When a wide and deep knowledge and belief in respect to the occult side of nature and of man shall have become the property of the people then may we expect a great change in the matter of capital punishment.

The killing of a human being by the authority of the state is morally wrong and also an injury to all the people; no criminal should be executed no matter what the offence. If the administration of the law is so faulty as to permit the release of the hardened criminal before the term of his sentence has expired, that has nothing to do with the question of killing him.

Under Christianity this killing is contrary to the law supposed to have emanated from the Supreme Lawgiver. The commandment is: "Thou shalt not kill!" No exception is made for states or governments; it does not even except the animal kingdom. Under this law therefore it is not right to kill a dog, to say nothing of human beings. But the commandment has always been and still is ignored. The Theology of man is always able to argue away any regulation whatever; and the Christian nations once rioted in executions. At one time for stealing a loaf of bread or a few nails a man might be hanged. This, however, has been so altered that death at the hands of the law is imposed for murder only,—omitting some unimportant exceptions.

We can safely divide the criminals who have been or will be killed under our laws into two classes: *i.e.*, those persons who are hardened, vicious, murderous in nature; and those who are not so, but who, in a moment of passion, fear, or anger, have slain another. The last may be again divided into those who are sorry for what they did, and those who are not. But even though those of the second class are not by intention enemies of Society, as are the others, they too before their execution may have their anger, resentment, desire for revenge and other feelings besides remorse, all aroused against Society which persecutes them and against those who directly take part in their trial and execution. The

nature, passions, state of mind and bitterness of the criminal have, hence, to be taken into account in considering the question. For the condition which he is in when cut off from mundane life has much to do with the whole subject.

All the modes of execution are violent, whether by the knife, the sword, the bullet, by poison, rope, or electricity. And for the Theosophist the term *violent* as applied to death must mean more than it does to those who do not hold theosophical views. For the latter, a violent death is distinguished from an easy natural one solely by the violence used against the victim. But for us such a death is the violent separation of the man from his body, and is a serious matter, of interest to the whole state. It creates in fact a paradox, for such persons are not dead; they remain with us as unseen criminals, able to do harm to the living and to cause damage to the whole of Society.

What happens? All the onlooker sees is that the sudden cutting off is accomplished; but what of the reality? A natural death is like the falling of a leaf near the winter time. The time is fully ripe, all the powers of the leaf having separated; those acting no longer, its stem has but a slight hold on the branch and the slightest wind takes it away. So with us; we begin to separate our different inner powers and parts one from the other because their full term has ended, and when the final tremor comes the various inner component parts of the man fall away from each other and let the soul go free. But the poor criminal has not come to the natural end of his life. His astral body is not ready to separate from his physical body, nor is the vital, nervous energy ready to leave. The entire inner man is closely knit together, and he is the reality. I have said these parts are not ready to separate—they are in fact not able to separate because they are bound together by law and a force over which only great Nature has control.

When then the mere physical body is so treated that a sudden, premature separation from the real man is effected, he is merely dazed for a time, after which he wakes up in the atmosphere of the earth, fully a sentient living being save for the body. He sees the people, he sees and feels again the pursuit of him by the law. His passions are alive. He has become a raging fire, a mass of hate; the victim of his fellows and of his own crime. Few of us are able, even under favorable circumstances, to admit ourselves as wholly wrong and to say that punishment inflicted on us by man is right and just, and the criminal has only hate and desire for revenge.

If now we remember that his state of mind was made worse by his trial and execution, we can see that he has become a menace to the living. Even if he be not so bad and full of revenge as said, he is himself the repository of his own deeds; he carries with him into the astral realm surrounding us the pictures of his crimes, and these are ever living creatures, as it were. In any case he is dangerous. Floating as he does in the very realm in which our mind and senses operate, he is forever coming in contact with the mind and senses of the living. More people than we suspect are nervous and sensitive. If these sensitives are touched by this invisible criminal they have injected into them at once the pictures of his crime and punishment, the vibrations from his hate, malice and revenge. Like creates like, and thus these vibrations create their like. Many a person has been impelled by some unknown force to commit crime; and that force came from such an inhabitant of our sphere.

And even with those not called "sensitive" these floating criminals have an effect, arousing evil thoughts where any basis for such exist in those individuals. We cannot argue away the immense force of hate, revenge, fear, vanity, all combined. Take the case of Guiteau, who shot President Garfield. He went through many days of trial. His hate, anger and vanity were aroused to the highest pitch everyday and until the last, and he died full of curses for every one who had anything to do with his troubles. Can we be so foolish as to say that all the force he thus generated was at once dissipated? Of course it was not. In time it will be transformed into other forces, but during the long time before that takes place the living Guiteau will float through our mind and senses carrying with him and dragging over us the awful pictures drawn and frightful passions engendered.

The Theosophist who believes in the multiple nature of man and in the complexity of his inner nature, and knows that that is governed by law and not by mere chance or by the fancy of those who prate of the need for protecting society when they do not know the right way to do it, relying only on the punitive and retaliatory Mosaic law—will oppose capital punishment. He sees it is unjust to the living, a danger to the state, and that it allows no chance whatever for any reformation of the criminal.

WILLIAM Q. JUDGE.

CORRESPONDENCE.

DR. HARTMANN AND MASTER'S SEAL.

Dear Judge:—My attention has been called to an article in the *Lotus Bleu* (June) in which it is said that the letters of Mahâtmâ M. used to bear no seal at the time of H.P.B. If any one will look at page 25 of my *Report of Observations*, he will find it stated, that on February 5, 1884 I received a long letter bearing the seal of the Master, in Tibetan characters.

Yours very sincerely,

HALLEIN, *July 27, 1895.* F. HARTMANN.

BRIXTON LOGDE T.S.E.

EDITOR PATH:—I have pleasure in announcing that at a specially convened meeting of members of the "Brixton Lodge of the European Section of the Theosophical Society," the following resolution was proposed and unanimously carried:

That this "Brixton Lodge of the European Section of the Theosophical Society," ratifies the action of its delegate and declares its existence and perfect autonomy under the new constitution of the T.S. and assumes henceforth the name of the "Brixton Branch of the Theosophical Society in Europe (England)."

PHILIP G. TOVEY.

28 Trothy Road, Southward Park Road, *Special Secretary to Meeting.*
LONDON, S.E., *July 23, 1895.*

KARMA LODGE T.S.A.

EDITOR PATH, *Dear Sir:*—The existence and purpose of this Lodge is a fact which does not seem to be so well known among Theosophists as it should be and as its members desire it to be. I have been a visitor here for some time and would like Theosophists in all parts of the country to become acquainted with this centre through the columns of the PATH since there is hardly any other way satisfactorily to spread the information.

"Karma Lodge" was organized in October 1894, on the coöperative plan. Somewhere the impression was gained that the members of the Lodge had formed a new Branch or one to take the place of the Pittsburg T.S. This was an error, and I desire to make it very distinct that it was simply formed as a *centre*, for furthering propaganda work, holding question meetings, and entertaining travelling Theosophists. The question meetings are held every Friday evening and will be kept up during the entire year. Several of the T.S. members from New York have been entertained at the Lodge and have done what they could to make it known in their own immediate vicinity. I have been asked to extend to Theosophists all over the United States the most cordial invitation to consider this as their home for any length of stay they may make in the locality and we who have already been entertained under the hospitable roof can vouch for the hearty welcome every Theosophist will receive, and the pleasant memoirs which his visit here will always call to mind. Any further information regarding the Lodge can be obtained by addressing H. E. Holbrook, 407 Swissvale Avenue, Wilkinsburg, Pa.

Fraternally,

J. BRAND.

EDGEWOOD PARK, PA. *July 24, 1895.* *Member H.P.B. Branch, N.Y.*

UNFOUNDED CHARGES.

EDITOR PATH, *Dear Sir:*—Having been informed by members of the Society in London that my good name and character are being attacked, and charges made against me by persons who have not as yet even informed me of their intention of so doing, I would like you to make room for the following in your September issue:

Mr. Alfred Faulding states that on a letter received by him from me some weeks ago, were written some words in another handwriting from my own. He therefore accuses me (to others, not to myself,) of having written

the sentence or sentences in that other handwriting and of trying to make him believe these were written by the Master. As I did not put the writing there, and as I did not cause anyone else to put the writing there, and as I was not aware until I thus heard through a third party of its existence on my letter, I have written to Mr. Faulding denying such charge and make this public statement in order that all friends may know of the actual facts in the case.

Whether the writing has emanated from the Master, or whether it was put there by Mr. Faulding himself, or whether he handed the letter to somebody else who put it there or caused it to be put there, has not been made clear. Certain it is that I did not put it on, and certain it is that Mr. Faulding has stated that the writing is there.

It seems to me that all have had lessons enough in accusing brothers of misdeeds. To suspect another of an act of evil is often quite as bad from an occult point of view as to have done the act yourself. I could wish Mr. Faulding, whom I always believed to be a friend, for his own sake to be less anxious of thus trying to hurt the characters of those who have done him no injury.

Yours truly,

CLAUDE FALLS WRIGHT.

LITERARY NOTES.

THE VAHAN for July contains Colonel Olcott's Executive Notice. Further information and controversy on the "Chew-Yew-Tsang" matter, and "Activities."—[G.]

THE OCEAN OF THEOSOPHY has been translated into Spanish by Sr. A. Blanco of Cuautla, Mexico. Sr. Blanco is now engaged in putting other works into Spanish.

STUDIES IN OCCULTISM. The PATH notice of this series in August number omitted one word which makes a good deal of difference in the correspondence of the office. The concluding portion of the notice should read "Price 35 cents *each*. Student's edition, 50 cents *each*.

LOTUSBLÜTEN for July (German) continues "The Gospel of Buddha," and H.P.B's biography, while there is a translation from the Upanishads by the indefatigable Charles Johnston, entitled "The Self," and the "Theosophical Catechism for Children," translated from *Mercury*.—[G.]

SPHINX for July and August (German) open with articles by Annie Besant entitled "Symbols" and "Yoga" respectively. Dr. Hübbe-Schleiden prints his copious notes of travel and there are articles on "Vampirism," "Magnetism *versus* Hypnotism," "The Medicine Man of the Red Indians," etc., while there is an admirable article by Deinhard, a "Short Explanation of the fundamental Principles of Theosophy," and Dr. Hartmann and Deinhard collaborate in a short glossary of theosophical terms.—[G.]

THE PACIFIC THEOSOPHIST for August. The first article is an able and interesting one by Dr. Anderson entitled "Modern Adepts," wherein the nature and functions of the Masters in evolution are set forth, ending with an eloquent description of the Boston Convention. Other papers are: "The Process of Death and Reincarnation," by Dr. J. S. Cook, and "When Did Man first Acquire Form?" by Ann Bryce; in addition there is a "Letter to a Student" from one Panchajanya which will well repay perusal.—[G.]

INDEX TO THE SECRET DOCTRINE. By the time this number of the PATH reaches subscribers the long-promised *Index to the Secret Doctrine* will be in the hands of all subscribers for it. It is uniform with the *Secret Doctrine*

and forms a book of 335 pages. The press-work and paper are excellent and if the indexing is thorough and reliable this most recent contribution to our bibliography should be most valuable. While the page-reference is to the revised edition, a key is given which will make it readily usable with the first edition.—[G.]

LUCIFER for July. The most notable article this month is one entitled "The Prayag Letter," under which heading the Editor publishes three admirable letters of Mr. Judge on the subject. Exactly *why Lucifer* makes these public we do not understand. Certainly the prefatory note gives no clue, merely showing the ingenuity with which individual opinions can be read into a thing. Karma is the first instalment of a series of articles by Mrs. Besant which will later constitute *Theosophical Manual Number IV*, and which promises to be of equal value with the others. In "Activities" we have one side of the picture of the recent European Convention, and a most interesting account of the doings of the new "American Section," which only those conversant with American affairs can truly appreciate.—[G.]

BHAGAVAD-GÎTÂ. Another translation of this is out. It is by Mrs. Besant. There is no excuse for it. It pretends to be literal; it is half and half. Some years ago Mohini Chaterji brought out a closely literal translation much better of course than this, as he is a Brâhman, well educated in Sanskrit and English, while Mrs. Besant began to learn the Sanskrit alphabet in about 1891. In chapter II the mistake is made of speaking of "great car-warriors," instead of "warriors of great-car." By virtue of their greatness they were allowed a very large chariot; they were not warriors merely great in a car. Chapter V is called "Yoga of renouncal of action." The word Yoga is used instead of *Devotion*. The 21st verse in the Sixteenth Chapter is wrongly translated. The 1st sentence of the 41st verse of the 18th Chapter is an absurdity. The fly leaf shows the new boycott of T.S. in America. The cover has the name and then, as large, the legend: "SIXPENCE NET."

THEOSOPHIST for July. "Old Diary Leaves" gives further accounts of the Coulombs, notes the beginning of the acquaintance with Mr. Tookram Tatya and the break with Swami Dyanand, and describes a visit to Ceylon made by H.P.B., Mr. Winbridge and the author, and many interesting phenomena performed by H.P.B. on the voyage there and after arrival, the most notable being the change of names embroidered on a handkerchief. Every attention and hospitality was lavished upon the visitors. A short but very well written article is "The Land of Vedantism" by Kerala Varma, following which is another of interest, "Ordeals and Mysteries of Ancient Egypt," which is full of most suggestive symbolism, well worked out in the main; we gladly see that it will be continued. Somewhat is said on the action of American Theosophists, all founded on misconception. This is doubtless due, however, to the great distance of India from the scene of action which has prevented the receipt of reliable information.—[G.]

IRISH THEOSOPHIST for July is principally devoted to Brotherhood, the best article being one by Charles Johnston entitled "Uncomfortable Brothers." Herein is beautifully set forth the truth that Brotherhood is a great essential fact in Nature, not to be overcome by our dislike or disregard. Be the brothers pleasing or displeasing, our brothers they still remain, and their acceptance will be forced upon us. A way out of our difficulty is shown which, like the solution of most problems, lies in a patient recognition of the fact, and this first step taken, we see that love and sympathy will enable us to take the others. There is great poetic feeling in the poem on "Brotherhood." The imagery is lovely. An occasional halt in rhythm is a serious flaw in something so near perfection, for the exquisite cadence of the opening line, "Twilight a blossom grey in shadowy valleys dwells," spoils us for any verse less musical. "A Dream" is a poem too, though told in prose—full of the living poetry of truth and life. The other side of the picture of the European Convention is given, as well as a notice of the First Annual Convention of the Theosophical Society in Europe. The "Proclamation" both in spirit and wording, could not be improved upon. "Letters To A Lodge" are always missed when absent.—[G.]

Mirror of the Movement.

AMERICA.

NEWARK T.S. has a new activity in the shape of a contribution box. This box is put in a convenient place on the meeting nights so that any member who is so disposed may put into it whatever amount he desires. When the sum reaches reaches $1.00 it is directly forwarded by the Secretary to the New York Headquarters for the General Fund.

AT WILKINSBURG, Pa., attempts are being made to form a Branch and many persons are interested. A class for the "study and investigation of Theosophy" was formed August 25th with six members. The *Theosophical Manuals* and the *Ocean of Theosophy* are being studied. Mrs. Ida M. Holbrook writes enthusiastically, and says that she thinks in a short while a Branch will be formed.

LOTUS CIRCLE members will be interested in knowing that Mr. A. Tregina of the Marine Band, Washington, has just completed the score of music for Mr. Robert Downing's production of *Helena*, by Sardou, to be given for the first time at the Grand Opera House in Washington, September 2d. Mr. Downing considers this play to be the greatest he has ever had anything to do with. Mr. Tregina is well known to all members as the composer of many Lotus Circle songs and the arranger of the book just issued, *Songs of the Lotus Circle.*

THE ARYAN THEOSOPHICAL SOCIETY is about to begin work for the Fall and Winter. The increase in attendance at the meetings recently and the further great increase which is anticipated in the coming months has made the Trustees think it wise to consider plans for pushing forward the work in every direction. It has therefore been decided to recommence the methods of admitting visitors by ticket, and of associateship. The Tuesday and Sunday evening meetings from henceforth will be more efficiently conducted so far as the reception of visitors is concerned. Mr. Harry Steele Budd has been appointed doorkeeper and he has a small staff of assistants. It is further proposed to have monthly reünions and every member is invited and asked to take part in them. Cards of admission to the meetings can be obtained from every member of the Branch.

NEW ENGLAND STATES.

BEACON THEOSOPHICAL SOCIETY is the name of a new Society to be organized in Boston. Full particulars will appear next month.

THE LYNN BRANCH has resumed study at 176 Washington Street, the home of its President. It has one Associate member and many others are coming in. The seven principles of man are beings tudied, with diagrams from the *Secret Doctrine* by Mrs. Smith. The effort of the Branch will now be to train its individual members as speakers and to thoroughly inform each one as to the basic principles of Theosophy, so they may be able to present an intelligent front to the world in a short while.

CENTRAL STATES.

DAYTON BRANCH never takes a vacation. Meetings are held every Wednesday evening, are well attended, and interest is growing. We never have a dull meeting. Have added one member and others are in sight. The chain is unbroken here.

LOYALTY T.S. has been busy in proposing and carrying out schemes for the increase of its membership and the purchase of books and a library to carry on its work. Under the able supervision of Mrs. Florence Pratt, the originator of many ideas in this connection, the Loyalty members individually

obtained a little money which they presented to the Society for the formation of a library. Each lady member was required to hand to the Treasurer some money which she herself had earned apart from her ordinary work, and then to write a short description of her experiences. These descriptions have been bound together and form a very delightful book, capitally illustrated by Col. Steward. This book, again, was for sale to the highest bidder on the night of the reception. It is called "Stray Leaves from Loyalty Library." It sold for $11.50. Mrs. Bertie Du Bois Peters being the purchaser. Altogether the Loyalty Branch succeeded in getting $70.00 and about 75 books donated, including sets of *Isis Unveiled* and the *Secret Doctrine*. This is all the outcome of one month's labor by a few ladies aided by a few gentlemen of the Branch, and goes to show what spirit and determination for the good of the cause will accomplish.

Burcham Harding is still working in Indiana under the auspices of the Fort Wayne Branch. July 22d and 23d two lectures were given at Warsaw in a public hall. At the close the audience enthusiastically demanded a third, which was delivered July 25th. The advanced classes in the Normal School were addressed on *Evolution*. A study-class was formed which promises well. Columbia City was next visited. The county Superintendent of Schools agreed to two public lectures being given in the schoolhouse; later on he withdrew his consent, and the engagements as advertised could not be filled. A citizen, Dr. D. G. Linvill, feeling that Theosophy had been badly treated, offered the free use of his opera-house. July 26th, 27th and 29th three lectures were given there to good audiences, and on the 30th a class met to study. August 1st he lectured before the Fort Wayne Branch on *Human Brotherhood;* the 2d and 3d he met the members for class work; on the 4th addressed a public meeting on *Reincarnation;* the 5th met a workmen's class, which is doing good work under the superintendence of Brother Henry Cohen. The Fort Wayne Branch is boiling over with devotion and zeal: it must find vent in carrying on an active propaganda crusade throughout Indiana. The training class recently organized will soon put some into the saddle. August 6th and 7th Mr. Harding lectured at Kendallville to full audiences. Mrs. Laura B. Hill, for two years the only local F.T.S., has now realized her aspiration in having a class to care for. Scattered members might all be nuclei for new centres. August 12th and 13th at Angola he spoke in Armory Hall. Audiences were good, showing much intelligent interest. Brother Joseph Butler worked well to make the lectures a success. August 16th he attended a Branch-meeting at Fort Wayne, and on the 18th lectured in their public hall.

PACIFIC COAST NEWS.

Aurora Branch in Oakland reports their seating capacity fully utilized at Sunday lectures. The Branch meeting draws an attendance of twenty.

San Diego Branch has Headquarters and Library open daily at "Theosophical Hall," Seventh and E streets. It is centrally located and within one block of the Postoffice. Lectures are held on Sunday evenings, Branch meetings on Wednesdays, *Secret Doctrine* Class on Thursdays, and a Training Class is proposed for Tuesday evenings.

Sirius Branch of the T.S.A. is the name of a new Branch to be chartered at North Yamhill, Oregon. This is partly the work of members of the Prometheus T.S., who are very closely in sympathy with the new Society. Dr. E. O. Svenson was elected President and Miss Barbara Hanswirth Secretary. The new Branch has already had several lectures by Brother Scotford of Prometheus T.S. and Brother J. S. David, with large audiences. The Sirius Branch is the eleventh Branch chartered since the formation of the T.S.A.

San Francisco Branch and Golden Gate Lodge each have an average attendance of about thirty at their meetings. The latter Branch notes an addition of five members during the month. The Sunday evening meetings in Red Men's Hall, San Francisco, have a greatly increased attendance, the audiences now running from 120 to 140, as compared with about seventy a month ago. Lectures have been delivered as follows: July 21st, *Gods, Men*

and Devils, Dr. J. A. Anderson; July 28th, *Thoughts in Life, Sleep and Death*, Dr. Allen Griffiths; August 4th, *Individuality and Unity*, R. H. Gay; August 11th, *The Man that Reincarnates*, Mrs. M. M. Thirds.

SANTA CRUZ T.S. holds meetings every Wednesday evening. It has now taken up the study of the subjects for discussion as given in the *Forum*, and systematically goes to work thereupon. The Branch has rented a hall and holds lectures every Sunday evening with a constantly increasing attendance. This hall is the A.O.U.W. Hall, Pacific Ave. The method of study is to take up the *Forum* subjects and thoroughly analyze and make entire research into them at each of the regular Wednesday meetings. Then the Sunday following the speaker of the evening gives a public lecture on the subject, and when the time comes for questioning by the audience each member of the Branch is well prepared to reply. The Santa Cruz Branch recommends this procedure to any band of workers as bringing excellent results.

THE RESIGNATION OF MRS. V. S. BEANE.

It is with feelings of sincere regret that Pacific Coast Theosophists learn of Mrs. V. S Beane's resignation from the office of Secretary of the Pacific Coast Committee for T.S. Work, which she has so long held and the duties of which she has so ably discharged. These feelings are not confined to the Pacific Coast alone, but are shared by very many members of the whole Society who have received evidence of her untiring zeal and self-sacrificing efforts for the success of the T.S.

Mrs. Beane's retirement is caused solely by temporary ill-health, and she deeply regrets the necessity of her resignation for she declares that her heart is still in the work. She also expresses the hope that she may soon again resume active work, which is also the sincere hope of all who know of her devotion to the Theosophical movement, and her loyalty to her fellow-workers in a common cause. ALLEN GRIFFITHS.

SEATTLE, *August. 12, 1895.*

ABBOTT CLARK'S TOUR.

At the request of Southern California Branches the Pacific Coast Theosophical Corporation sent Mr. Abbott Clark to that district to lecture. Mr. Clark arrived at San Diego just at the close of the Sunday evening lecture, June 30th, and gave a short talk on the Theosophical Movement and Work. Work was immediately begun and 10,000 folders containing part of the first paragraph from the *Ocean of Theosophy*, the Gâyatri and H.P.B's "A clean life, ..." and the following lecture list, were printed and distributed among interested persons: "July 7th, *What is Theosophy? a simple outline;* 14th, *Universal Brotherhood: its scientific basis;* 21st, *Karma and Reincarnation, or the causes and effects of each man's many lives on earth;* 28th *Proofs of Reincarnation;* August 4th, *Mahâtmas: who and what are They; or Man, his nature and destiny.*" After the first lecture the hall was packed each night and people were turned away. The three leading papers of San Diego gave good reports of all lectures. Mr. Clark organized a Tuesday night's Beginner's Class for study of the *Ocean*, assisted at the Wednesday Branch meetings, where Anderson's *Reincarnation* is being studied, and held Thursday night classes in the L. & T. Company's Addition to San Diego. On Friday, July 26th, a meeting was held at the residence of Mrs. E. M. Deane on Coronado Beach. On Thursday, August 8th, a lecture was delivered on *Theosophy, Brotherhood and Coöperation* at Longshoremen's Union Hall on the Waterfront. About thirty were present. Many more would have been out but Theosophy was not yet popular. Much interest was manifested and the President of the Union offered the Hall for future use. Friday, August 9th, a reception was held at the residence of Mrs. H. M. Wright. Sunday, August 11th, Mr. Clark lectured at 3 p.m. to a semi-political meeting of about 500 people, dwelling at length upon the theosophical teachings of the One Life, Karma and Reincarnation, as enforcing Brotherhood. At 7:45 p.m. he gave his last lecture in San Diego to a crowded house — although there were three other popular lectures in town — on *The Seven Principles in Man, or the Six Sheaths of Spirit.* On the following Tuesday Mr. Clark left for Santa Ana, where he will lecture during his visit to his parents at Villa Park, until September 1st, when a course of lectures will be begun in Los Angeles.

PACIFIC COAST LECTURER'S MOVEMENTS.

Dr. Griffiths visited Stockton, Calif., July 20th, and on the 21st lectured on *Suicide* to one of the largest and most interested audiences ever assembled in that city to hear a Theosophical lecture. On the next evening a Quiz was held, also largely attended. A Branch and consultation-meeting took place July 23d. The Stockton Branch has done excellent T.S. work during the past year and public interest has increased as a result. Branch committee-meetings were attended in San Francisco and Oakland, and on July 28th a lecture on *Thought in Life, Sleep and Death* was given before a large audience in San Francisco. On July 29th he sailed for Victoria, B.C., and lectured there August 2d on *Suicide*, and the 4th on *The Evolution of the Thinker*. Both lectures, given in T.S. Headquarters, 28 Broad street, were largely attended. The Victoria Branch had for months past been conducting T.S. meetings in the Provincial Jail and awakening interest among the prisoners in that institution. Dr. Griffiths lectured in the prison Sunday morning, August 4th, upon *Theosophy, Karma and Reïncarnation*, and on the 5th and 6th Quiz meetings were held in Headquarters. A strong and growing interest in Victoria on the part of the public has been awakened by the persistent work of Kshanti Branch which holds regular Branch and Sunday open meetings. At the latter papers and lectures are given, and meetings are well attended. The local press is supplied with reports of lectures given and prints from one to three-column reports. This may serve as a cue for other Branches, for the local press rarely refuses to accept and print good reports of lectures given at Theosophical meetings provided these are well gotten up. Many Pacific Coast Branches throw all meetings open to the public, and better results follow than when Branch meetings are held only for members. Branches grow and do better work when all meetings are made accessible to the public. August 7th Port Townsend was visited. Mrs. John Trumbull expressed determination to resume active T.S. work there and under more favorable auspices than ever before. It was published in *Lucifer* and elsewhere that Port Townsend had joined Mrs. Besant's faction. That was not a statement of fact, for no such action has been taken. One member who was an ardent admirer of Countess Wachtmeister and Mrs. Besant, and who evidently opposed the T.S. in America, has repudiated everyone in any way connected with any Theosophical organization. Other members send their diplomas for re-registration. Dr. Griffiths while at Port Townsend was entertained at the residence of Mr. and Mrs. Trumbull, F.T.S. Seattle was the next city visited. August 11th a lecture on *The Evolution of the Thinker* was given to an overflowing house; on the 13th, *Thought in Life, Sleep and Death* was the subject; on the 14th and 16th Quiz meetings, largely attended, were also held; the 15th a large Branch-meeting was held, and August 18th the last lecture was given upon *Satan, Good and Evil*. The Seattle Branch Headquarters is still maintained, where Sunday lectures are given and open Branch-meetings held. Never before have such large numbers attended Theosophical meetings and so frequently in Seattle. A strong interest was aroused by these meetings. Activity and earnestness in the way of public and Branch-meeting, steady and telling work, was never so great as at present on the Pacific Coast. The whole Coast seems embued with an intense desire to know more of Theosophy, and the Branches are striving to meet the demand by more active work.

SPANISH AMERICA.

Centro Teosófico de Venezuela was chartered August 3d. Application was made some time since for this charter, but changes in the American organization necessitated a re-voting on the question of affiliation. The Centro Teosófico de Venezuela has unanimously decided to unite with us.

FOREIGN NEWS.

ENGLAND.

Mr. W. A. Bulmer in a circular states that owing to different views taken by the proprietors of the *Northern Theosophist* in reference to the facts and

events relating to the formation of the T.S. in Europe it is found impossible to continue that magazine as before. It is his intention to publish, early in September, a new periodical under the title *The English Theosophist*, in which he will continue to give his views of things connected with the Theosophical Movement. It will be about the same in size and style as the *Northern Theosophist* and the subscription will be the same.

ENGLISH LETTER.

Events are moving swiftly. The action we took at Convention has been promptly followed by the printing of the draft for our new Constitution (ratified by Convention assembled on July 5, 1895), with the addition of the "By-Laws of the T.S. in Europe (England)." These were most carefully drawn up by the Committee appointed for the work, and embody some noteworthy reforms: abolition of fees and dues for one thing, members being asked to give what help they can in time, money, and work. Then a much more democratic representation of members at Convention has been provided for than has hitherto been the case: one delegate for the first five members of every Branch, and one for every ten after.

Another point is the provision for those members who have hitherto been known as "at large," or "unattached," which we all think has been met in a most successful manner. The country will be cut up into territorial districts, and the Branch for each will be called the Territorial Lodge. Members living at a distance from these Lodges may apply to become "attached," for the purpose of representation merely. This will give them a voice at the Convention.

We have found very suitable rooms for a Central Office in Great Portland street, and by the time this reaches you I hope we may be in possession. The H.P.B. intends to hold its weekly meetings there, and also to use the rooms for classes, etc., at other times, paying half the rent for the use of them.

Dr. Keightley has already granted his first Charter, under the new Constitution, to the Liverpool people, under the name of the "Arjuna" Lodge.

Dublin reports steam at full pressure, and the greatest harmony and enthusiasm at all meetings. Southport, Brixton, Bow, Earl's Court, Charleroi (Belgium), and Croyden Lodges are with us; and a small group at Bristol; also the Yarm-on-Tees Lodge, including of course our Vice-President, Brother W. A. Bulmer.

The *Vahan* for August contains a notice signed by Mr. Mead pronouncing all the above-mentioned Lodges to be "no longer Lodges of the Theosophical Society." The same issue also tells of a charter having been granted to the fourteen existing Swedish Lodges to form a Section to be known as the "Scandinavian Section of the T.S.," with Dr. Zander as General Secretary.

The bright little T.S. magazine hitherto known as the *Northern Theosophist* will henceforth appear as the *English Theosophist*, Bro. Bulmer having found it impossible—owing to difference of opinion in regard to the action taken at the recent Convention—to carry on the magazine under its old title and proprietorship.

ALICE CLEATHER.

RUSSIA.

IN RUSSIA matters Theosophical seem to be coming more to the fore; three applications for membership and theosophical information have come from different parts of that country in the last few weeks.

CEYLON.

CEYLON LETTER.

It affords us great pleasure to state that the work of Mrs. Higgins and her devoted assistants is progressing rapidly in the Musaeus School and Orphanage for Buddhist girls. A kind friend in Mr. Wilton Hack of Australia has founded a scholarship for the education of a destitute girl in the Institution. Every endeavor is being made to build permanent quarters for this deserving educational establishment. The meetings of the Hope Lodge are held regularly here. The members although few in number are earnest

students and workers. They have now taken up the study of the *Secret Doctrine*, after having gone through the *Key* and the *Bhagavat Gîtâ*.

Dr. English has gone to Madras with his daughter for a short while, to look after the publication of the *Theosophist* in the absence of Colonel Olcott, who is away in Europe.

White Lotus Day was celebrated by the members of the Hope Lodge.

Mr. P. D. Khan, one of the members, has gone to Australia on a short visit. A.

INDIA.

The Executive Committee T.S.A. in closing up the accounts of the late American Section T.S. remitted on July 31st the following amount to the Adyar Society on account of admission and charter-fees coming in before the April 28th; thus completing the account to that date. The amount was $42.50, for 57 members, two charters, and an addition of $4.00 to the Adyar Defalcation Fund by a member of the Society.

AUSTRALIA.

AUSTRALIAN THEOSOPHISTS have organized and asked for a charter as a Section of the Theosophical Society in America. It has not yet been fully decided as to how this will be arranged. The probability is that a Theosophical Society in Australia will be properly constituted, as in Europe. The Sydney members are almost unanimous in upholding this constitution.

FOLLOWING is an extract from a letter by a member in Sydney, Australia: "We in Australia have been accused (?) of being 'a joint in Mr. Judge's tail.' Very well, I say, let it be so, and the more joints there are to the tail the longer and the stronger it will be and the further it will reach until eventually as it grows, it may perhaps stretch over the world and double round it, so making Theosophy—which it represents—the strong power of the age. And I am proud of being a small portion of that which makes the joint."

NEW ZEALAND.

AUCKLAND, New Zealand, July 9th.—During the past month the following public efforts have been made to advance the movement: On June 14th S. Stuart read a paper upan *The Manifest and the Occult, being a Study of the Fire Philosophy;* on June 21st W. Swinnerton read a paper upon *Karma and Social Improvement;* on June 23d, Sunday evening, in the Masonic Institute Hall, Miss L. Edger, M.A., lectured upon *Karma and Reïncarnation;* on June 28th S. Stuart, W. H. Draffin and C. W. Sanders read *Evolution and Involution of the Divine Idea* and other printed papers; on July 5th short papers upon *Reincarnation* were read by S. Stuart, Mrs. S. E. Hughes and W. Bevan; and on Sunday evening, July 7th, in the Masonic Institute Hall, S. Stuart lectured upon *The Other Self, a Study of Consciousness.*

VISIT OF E. T. HARGROVE.

Mr. Ernest T. Hargrove arrived on the *St. Louis* from England on the 30th of August. Mr. Hargrove is coming to this country to lecture and aid in other fields of labor for the Cause. No definite tour has been mapped out for Mr. Hargrove so far, but further particulars of his work will appear in the PATH.

STAMP COLLECTION FOR THE T.S.

Members from all parts of the world have responded to the suggestion made in the March number of the PATH about making a Stamp Collection, and the collection has grown very rapidly—a large number of good stamps have been sent from England, Ceylon (unused), New South Wales, New Zealand, Hawaiian Islands (unused), Sweden, and U.S.A.

The two great needs at present are—*(a)* books to keep them in, which will cost $12.00; and *(b)* complete unused sets of the stamps in *present* use in the different countries. We have not as yet a set of the unused U.S.A. stamps, and there have been two new sets issued within the past six months.

Among the stamps sent in is a set of U.S.A. newspaper stamps, from the $1.00 value to the $60.00 value.

One member in England sent a number of old English and Victorian stamps, and an odd one in the shape of a one shilling stamp on a card to be used to send a telegram—this is an English one. More has to be found out about it as regards its value, as it is not catalogued.

Members are asked to look up old letters, to ask their relatives and friends to allow them to look through boxes and in garrets for old letters. Every day we read in the Stamp Journals (of which there are over ten in the U.S.A. alone) of old and valuable stamps being found in this way.

Stamped envelopes (that is, those envelopes that have the stamp stamped on) should not be cut. And if the stamp that is placed on the envelope is over thirty years old, it had better be left on, and the whole envelope sent in.

Mexico is rich in Revenue stamps, but as yet we have not received any.

Members should write to their friends in foreign countries for used and unused stamps.

Specific directions will be furnished to those who desire them.

Though we have done well in the past six months, we can do more in the next six, if every member in every land will help.

T. P. HYATT.
147 Hancock street, BROOKLYN, N. Y., U. S. A. *Collector.*

SUPPORT OF THE T.S.A.

MORE ABOUT THE "FUND."

Since the appearance of the July *Forum* I have had several inquiries as to the workings of the plan, and as I have not time to write each a personal letter, I take this method of replying to all.

Remittances are made direct to me. I return my receipt as Trustee. Remittances are not to be sent to the President or to Headquarters. I remit to Headquarters monthly, or as often as there is a sufficient amount on hand to make it advisable. All money is deposited in bank subject to my order as Trustee. Also, subject to the order of the President W. Q. Judge.

Pledges are welcome for any amount from ten cents per month upward. I have several as high as ten dollars per month, and dozens at ten cents per month. Remittances may be made monthly, quarterly, half-yearly, or yearly as pledgers desire, but should be made in advance. Then you are sure it is paid up to date at all times.

Pledges are not made to me, but to your own self. No one can release you from a pledge but your own self. If you pledge an amount and find you cannot pay it—that is, really *cannot*, not that it becomes inconvenient to pay it—then you are of course absolved, as no one is expected to keep the weeds out of a larger plot of ground than he can work over.

I am glad to acknowledge the receipt of four new pledges since the issue of the July *Forum*, and also to state that several in arrears have found it possible to pay up. The Fund is bound to grow if each of us does all that he can.

G. E. HARTER.
51 Huffman Avenue, DAYTON, OHIO, *August 6, 1895.* *Trustee.*

August 15th. Received from George E. Harter the sum of one hundred dollars ($100.00), making a total of $345.00 received since January 16th.

WILLIAM Q. JUDGE.
President.

Karmic consequences seem sometimes slow, but they are sure.—*Farewell Book.*

ÔM.